

A True and Full 3

ACCOUNT
OF A
CONFERENCE
HELD ABOUT
RELIGION;
Dr. Tenison
A. PULLTON
SAVOY.

By Andrew Pullton.

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A. P. having been Eighteen years
out of his own Country, pre-
tends not yet to any Perfection
of the *English* Expression or Or-
thography, wherefore for the
future he will crave the favour of
treating with the *Dr.* in *Latine*,
since the *Dr.* finds fault with his
English.

To the Indifferent

READER.

I was wholly beyond A P's. design, when he was invited to the Conference, (now so much noised through the Kingdom) to proceed so far as to Print; but as he went to it, as to a private meeting, so he never intended (being returned home) to make any noise of it, more than by giving by word of mouth, a simple account of the whole matter, to such as might privately desire to know the subject, and success thereof. But being alarm'd all Friday, Saturday. and Sunday morning, with reiterated reports of his being run down, and silenced with five, eight, fifteen of his fellow Jesuits, and of the Doctors putting many Questions to him, without being able to obtain any Answer; at the instance of many Roman Catholicks, who had been derided by the Dr's Party, as though their cause had been totally lost: A. P. thought himself obliged, after his publick exercise of Sunday in the Afternoon, to speak to his Auditours as followeth; There having been many false and scandalous reports of a late Conference, I conceive many

To the Reader.

here present may be in expectation, of having now some account thereof; but it is not our custom to give occasion of offence by Pulpit clamours, and making private Affairs publick: And being not yet informed that the Doctor has begun, or countenanced these reports, I shall omit at present to say any thing relating thereunto, though, if justly provoked, the Sunday following, I shall give a sincere full and modest account of the whole. The Doctor having heard of this, was pleased on Monday in the evening, in company of Dr. Cla. to give A. P. the honour of a visit in the Savoy, and to use his own terms, to expostulate with him, concerning the unbeseemingness of making such Conferences, the subject of a Pulpit discourse, adding, that he not having taken those measures, it seemed reasonable A. P. should speak of it in that nature. A. P. replied he was content, but that some means should be used to disabuse the deceived multitude; to which the Dr. answered, he was willing to prosecute the Question proposed, by writing, and that he would Answer the difficulty out of St. Ambrose. But A. P. saying, that that was the least part of his proof, he desired the Dr. would allow that he might produce all those Testimonies which he would have alledged in the Conference it self, had not the Dr. refused to bear them; and that then the Dr. should give his
Answer

To the Reader.

Answer. But the Dr. desiring he might *Answer* that of St. Ambrose first, A. P. assented, and both sides agreed, that the first Copy should be mutually sent to the opposite Party. (Here the Reader is desired to note, that this was the only Agreement made between the Parties in the Savoy) and there was no farther challenge on either side, much less, did the Dr. come to ask Pardon, as some are said to have reported. Now here was no mention made of giving, or not giving in writing, a publick account of the meer matter of fact past, but only of going on with the points then in debate; and therefore if the Dr. charge A. P. with not standing to his agreement, (as he seems by his Letters to threaten) it will be without ground.

Now A. P. seeing the false and injurious reports daily increase, and that the Dr's. Party spread them by written Copies, in Coffee-houses, thought himself obliged in justice to the Truth, to write some short account of the matter of Fact; the first Copy whereof, he sent to the Dr. the Friday following, and then gave some few to his friends, so to stop the Torrent of the false and scandalous reports which ran about the whole City, and great part of the Nation. The Dr. seemed to take this ill, though without any grounds; he having then compleated a Narrative of seven or eight sheets. And whereas he says in his Printed

To the Reader.

ted Copy, that he and A. P. had agreed of following this Method of setting forth the matter at large, it is far from true, there never having been a word mentioned of it. A. P. so far as by-bours from greater Employments shall allow, will shew that it is the Dr. who in his Narrative has truly inverted the whole Order of the Conference, and slightly passing over the chief stress of A. P's. Arguments, and most material Instances, has taken pains to Illustrate his own Answers to certain by-questions, purposely thrown in by him to amuse the Auditors, and divert their attention from the chief Argument, and take occasion thence to tax A. P. with not answering his Questions. It is desired, that every one will be so favourable to truth and equity, as to suspend his judgement, till such time as they shall have read A. P's. Remarks on the Des. Narrative; by which he will evidence to the World his many mistakes, misrepresentations, want of sincerity, and his artifice, in confounding the whole matter of fact; and that neither in his Narrative, or Conference, (though much unlike) he has given any satisfactory Answer to the main Question, nor gained any point against the Roman Catholicks, unless A. P's. not calling to mind Innocent the III's. Name, or a Verse of St. Matthew, be a total overthrow of the Roman Catholick Cause.

A True and Full

RELATION
Of the late
CONFERENCE
BETWEEN
Dr. T. & A. P.
One of the
MASTERS
OF THE
SAVOY.

1. **O**N *Monday* the 26th. of *September*,
there came a Youth to *A. P.* who
desired to know, if he was wil-
ling to accept a Conference with
Dr. H. He answer'd, he was;
but on *Tuesday* it was told him,
Dr. T. was the Person he must engage with, at
Three in the Afternoon on *Thursday* followning.

A

2. On

2. On Thursday, as was appointed, the Parties met, A. P. came with one Witness, (no Priest,) the Dr. alone, who complaining that A. P. came with Attendance, whereas, he had no body in his Company; A. P. reply'd, he thought it reasonable, that some one should be present, that might be witness of all that should be said or done on either side; But if the Dr. approved not thereof, he was content, the Chamber (which now was almost full of People) should be cleared, and that the Dr. with the Youth upon whose account they met, should remain alone with A. P. But the Dr. desiring the Man of the House might also be present, A. P. assented thereto, upon condition he might also be allow'd likewise to have one Witness, to wit, Mr. M. the Dr. excepted against that Gentleman, and had a private debate with him; Whereupon A. P. was content that Gentleman should retire, and pitch'd upon another who casually came in, the not known by name to A. P.

3. Here the Dr. sitting down, invited A. P. also to place himself by him, which he did; but desired very much, that Pen, Ink and Paper might be brought, and every thing writ down which should be said on either side; but this was not accepted of.

4. The Youth appearing (for whose sake the Conference was) A. P. said, That having of late in his Catechisms shew'd the necessity of true Faith for Salvation, and of some assur'd means to find out the said true Faith, which he had shewn to be a True and Infallible Church; This Youth had been moved, to entertain thoughts of joyning himself to the Roman Catholick Church; he desired therefore, that the Dr. (if he could) would be pleas'd to assign a better Rule of Faith, and which might serve

serve to keep the Youth in the Persuasion he had been bred in: The Dr. reply'd, *That the Boy had told him no such thing, but that A. P. had told him of the contradictions of Luther; and when the Dr. asked him, what Book of Luther it was, the Youth answer'd, a Book in Quarto; whereupon the Dr. told him, That Luthers Works were not in that Volume, but in Folio, A. P. granted he had spoke to that purpose of Luther, and had shewn that Luther had taught now Seven, then Three, then Two, and at last only One Sacrament, and there being consequently no Unity in his Doctrine, he had no Spirit of Truth in him: But he said, he never had brought any Book to the Pulpit with him; Then the Dr. reply'd, The Boy began with a Lye, to which A. P. reply'd, That did not follow, for he had shew'd him such a Book in his Chamber, which was not any piece of Luthers Works, but had Quotations out of them: At which the Dr. had a sting at Equivocation, saying, That A. P. had shew'd him no Book, to wit, in the Pulpit, but he had in his Chamber, to the contradiction of Luther; he said the Church of England depended not upon Luther, and that the Roman Church had not always taught Seven Sacraments; to which A. P. reply'd, That the Church then defin'd the precise number of Sacraments, when the debate began concerning the Nature and Essence of a Sacrament, but had never taught and declared a contrary number: Here A. P. to avoid wandering, press'd the Dr. to assign his Rule of Faith. He having assign'd the Holy Scriptures, A. P. reply'd, There were two things incumbent on the Dr. to prove. 1. That the Volumes he call'd Holy Scripture, were truly such. 2. That when so*

prov'd, they were a sufficient Rule by themselves of Faith. *But to the Second Point nothing was said.*

6. *To the First the Dr. answer'd, they had been handed down from the Apostles. A. P. desired the favour to know, by what hands? The Dr. answer'd, The Scriptures were prov'd by the Testimony of Turks, Jews, Gentiles, and Christians, and that he had the same certainty for them, as for there having been such a Man as Cicero and Caesar. Here Mr. M. asked the Dr. (who then turning towards him, seem'd to speak to him) whether Turks, Jews, or Gentiles made up part of the Testimony he alleag'd for Holy Writ? But A. P. desiring that no body should argue but himself, desired to know further of the Dr. from what immediate hands the Church of England had receiv'd their Bible, when she began the Reformation? The Dr. answer'd, from the Universal Church, and that he meant by the Universal Church, all those different Bodies which make up the number of Christians. Then A. P. urg'd to know, whether all those different Parts made one True and Uncorrupted Body, or whether at least there was then any such thing, as a True and Uncorrupt Part at least of the Whole. But the Dr. would not allow the Whole to be so many different Parts, whereof some of much Corruption. to condemn all the*

7. *Here a pleasant School-Master perceiving the Argument to pinch, with very Mouth and countenance, offer'd to A. P. a Picture (as he said) of the Blessed Trinity. A. P. perceiving that the students by were dispos'd to Laughter, reply'd, That God having been pleas'd to appear to the Prophet Daniel under the form of an Ancient Man, he saw no reason why he might not be painted as he appeared,*

provided one meant not to delineate him in his own Nature; *Which said, he return'd to his Argument, and press'd much to know how the Scripture, having been deliver'd unto them by corrupted, and consequently false Witnesses, could be held for the assured and undoubted Word of God. But the School-Master continuing to throw in impertinent Questions, with many ridiculous gestures, A. P. said, he came not to argue with a Buffoon but a Dr. This was ill taken, and the Dr. was pleas'd to read a Lesson of Charity upon that Subject, and went about to prove, that A. P. had violated the Holy-day: And when Mr. M. said in A. P's. defence, That St. Paul had us'd as sharp Language on a like occasion, The Dr. reply'd, were he St. Paul, he might do so too.*

8. *Here A. P. perceiving the Dr. willing to enter a Discourse of a different Subject, he wish'd Mr. M. to withdraw to the Window, that the Dr. might have no occasion of diverting the Argument, or complaining, there were two against one; which done, he urged a great while the Dr. to declare, How he was assured of his Bibles being the True and Uncorrupted Word of God, since he believ'd all those who had deliver'd it, were Superstitious and Idolatrous, or (at least) False and Corrupted: And how, since he taught they had Corrupted and deprav'd the Sense of Holy Scripture, he could believe upon their Authority, the Letter to remain Pure and not Corrupted; using thereto this Simile, That if one should bring a Deed into a Court of Justice, attested only by Lyars and Corrupted Witnesses, although never so many, it would never make good any Action in Law, or find Credit with any not Corrupted Judge: pressing this with*
much

much earnestness, the School-Master return'd to his former humours, putting in impertinent Questions, and saying, the Buffoon asks this. But A. P. neglecting his impertinences, press'd the Dr. continually for a positive Answer, and the Dr. said at last, There were True Christians of an Uncorrupt Doctrine at such time as the Reformation began, A. P. press'd to know, whether they were visible or invisible, at that time? If invisible, he desired to be satisfy'd, how they had taken the Bible from invisible hands? If visible, where they were? in what Place or Country? But to this never could obtain any satisfactory Answer.

9. During two hours and a half, which this Debate lasted, all their Answers were as follows. Sometimes the D. appeal'd to the Greek-Church, to which A. P. said, That he had not then received the Scripture from the Universal, but a Particular Church, and desired to know, if the Dr. would stand to that Plea, and be Judged by the Greeks? If so, A. P. would demonstrate to him, That all the Opinions, or at least the Chief wherein the Church of England Dissents from the Roman Catholick Church, were Condemn'd and Anathematiz'd by Two Great Councils call'd in the East, on those Subjects since the pretended Reformation. Here the Dr. said, the Greek Church had been Corrupted by our Missions, which is far from being so, they having been of the same Judgement many Hundred Years ago.

10. Then he Appeal'd to the Bohemians; A. P. asked, Whether he would be Judged by them? If so, he would find, how, although agreeing in some Points not material, yet in the Substance they much Dissented

Disfented from the late Reformers, who descended not at all from them, no more than they from the Apostles.

11. Here the Dr. against A. P.'s will, importun'd Mr. M. to come from the Window and sit by him, beginning a private Conference with him, which lasted a considerable while; A. P. not being able to obtain of the Dr. a Prosecution of the Question in debate, but called for a Bible, which when he would have opened, (I know not on what occasion) A. P. said, it was the Question in hand to prove that Book to be the Word of God; Then he called for a Greek Testament, and asked A. P. if he at least would allow of the Greek Edition? A. P. reply'd, he allow'd of it, but from his hands could receive neither the one nor the other, unless he made it out better than he had done yet, that it was the Pure Word of God. The standers by seeing A. P. reject the Greek Testament, gave a little shout, as tho' he understood it not; but A. P. would have shewn himself a sufficient Master of the Language, had he not been resolv'd to give no occasion of diverting the Discourse from the main Point.

12. Continuing therefore to urge the Dr. for a positive Answer, he said in the end, This Discourse, whereby he call'd the Authority of Holy Scripture in Question, tended to Atheism: A. P. granted his Position, and said it was true, in their Principles, who having taken all Infallible Authority from the Church, there remain'd none for Holy Writ, which was left to each Man's fancy to receive, reject, or interpret at discretion; and urged the Dr. very pressingly, to assign One Body of Christians, which either had held positively or negatively, as the

the Church of England does: And said moreover, That if the Church of England were the True Church, she must derive her Succession from the Apostles; to that the Dr. Answer'd, He must have a Library of 10000 l. worth of Books to shew it. A. P. reply'd, he believ'd it, and added, That had he 100000 l. worth, he wou'd never make it out. Here the Gentleman mentioned above, in the second place putting his hand into his Pocket, and taking out a little Volume, said, he would shew the Succession of the Roman Catholick Church at a much easier rate.

13. Here A. P. was over-seen, in letting the Dr. slip to a new Question upon the occasion of the Succession. Where the Dr. deny'd, that St. Peter had ever been had Rome; to which A. P. reply'd, That Calvin himself, upon account of the general Tradition thereof, granted, that Peter had been put to Death at Rome, tho' he allow'd not of his sitting there 25 years; And although A. P. said, it was nothing necessary for the Truth of our Succession, that St. Peter should have resided rather at Rome than Antioch: If the Dr. pleas'd, he would make out to him, how, according to true Chronology, he might have resided there 25 years, and produced his Remarks relating to that Subject, and asked the Dr. who had Planted the Christian Faith at Rome, of which St. Paul speaks in the First Epistle to the Romans? whereas it is certain, St. Paul had never yet been there; nor any other Apostle, except St. Peter. But the Dr. seeing A. P. forward to prove the Point, passed to the Question of Transubstantiation, and the Real Presence.

14. A. P. *seeing there was no Answer to be got to the main Question, that he might not seem to decline a particular Controversy, though he said, That was far from the purpose intended, yet he would yield to the Dr. and accept thereof. Consequently to which he demanded, who the Dr. would be Judged by in this matter? He answer'd, by the Universal Church. A. P. demanded, whether by the Universal Church now extant, or that of the Four First Centuries? If that of the Church now in Being, he had at least Five to One against him; but he reply'd, That his Appeal was to the Four First Centuries; Then A. P. desired all present to take notice, that the Dr. would be Judged by the Testimonies of the Four First Centuries.*

15. *Here mention was made (I know not on what occasion) of the Council of Lateran, relating to the Real Presence, when the Dr. asked abruptly, what Pope had presided at that Council? which not occurring to A. P. the Dr. was pleased to say, he saw A. P. was a Man of no Reading; to which A. P. reply'd, The Dr. was under a mistake, that he had Read all the Ecclesiastical History, and had Volumes of Notes relating thereunto. He added moreover, That it imported nothing who it was presided; that it was the great Council of Lateran, where were Assembled near a Thousand Bishops, Prelates and Abbots; besides a very great number of Divines, the Legates of the Kings of England, Jerusalem, Cyprus; to say nothing of Neighbouring Princes. The Dr. mistaken much more grossly than A. P. in Point of History, deny'd, That there were any from England, or that the Four Patriarchs were there so much as by their Legates.*

B

16. Here

16. Here A. P. perceiving the Dr. to begin to wander from the Question as it had been stated, produced a Book which contained several Testimonies of Holy Fathers, as also a Paper in English for the satisfaction of the standers by; having moreover another Book in his Pocket relating thereunto: Here the Dr. complain'd, he had hard measure, that he was come unprovided; and excepting against Authorities cited out of Authors not at hand, said, let us take a Coach and go to a Library, A. P. answered, he was content: But not to disappoint the Company, he desired he would be pleased to hear the Quotations he had (as he believed) very exactly Quoted; and asking of the Dr. whom he would be pleased to hear first, naming several; The Dr. desired to hear St. Ambrose; whereupon A. P. read one of his 4th. Book 4th. Chap. De Sacramentis: tu forte dicis meus Panis est usitatus: Sed Panis iste, Panis est ante Verba Sacramentorum, ubi accesserit Consecratio, ex Pane fit Caro Christi. Hoc igitur asseruamus. Quomodo potest qui Panis est, Corpus esse Christi? Consecratione. Which for the satisfaction of the Hearers, A. P. read so in English. You say perchance mine is usual Bread: But that Bread, is Bread before the Words of the Sacraments, but the Words of Consecration being pronounced, of Bread it becomes the Flesh of Christ, &c.

17. Here the Dr. as tho' he had gain'd a great Victory, calling for Pen and Ink, made some Remarks upon the Authority Quoted; and then urged A. P. to set his hand to it. A. P. desired the Dr. to have a little patience, and promised that when the Dr. should have heard his whole Evidence, he would Sign it: But the Dr. reply'd, he would hear no

no more, that *A. P.* was a Falsifier, that he who would quote one false Text, ought not to be credited in another, *A. P. answered*, It would be no easie matter to prove that the Work quoted, was not of *St. Ambrose*; But if the *Dr.* doubted thereof, he was content to lay no stress upon that Authority, and desired him to hear another of the same Author, to the very same intent, out of an unquestionable Work: *But he absolutely refused to hear any more, and importuned A. P. by himself and some Women present, to Subscribe; so that A. P. for the space of three quarters of an hour, could not obtain the favour of being heard in order to his further Evidence, while the Dr. rambled through several impertinent Discourses; and amongst other things, falling upon Luther recounted I know not what Story of some Priest at Rome, who pronouncing the words of Consecration, was heard to say, Bread thou art, and Bread thou shalt be; Wine thou art, &c. and offering at another long passage out of Luther's Books, A. P. desired the Dr. not to waste away the time with idle Stories, saying, That little credit was to be given to Luther, who in his own Works, had left written many Dialogues which he had with the Devil; and acknowledgeth, that he left off saying of Mufs, purely upon the Devils persuasion: And then A. P. urged, that it was not likely if Luther had been of a false Belief, the Devil would be zealous to put him into a true One, being the Father of Lyes.*

18. *A. P. labour'd in vain to reduce the Dr. from his rambling Discourses, and press'd that he might go on in citing his Authorities, offering at least 20 times to read one out of Justinus, in his Apology to*

Antoninus Pius, *which the Dr. being somewhat spent with perpetual talking, was oblig'd to hear as follows;* That Food over which Thanks are given by Prayers, in his own, (to wit) Christ's words, and whereby our Blood and Flesh are by a change nourished, is the Flesh and Blood of the Incarnate JESUS. To *which the Dr. Answer'd;* That Text made nothing for Transubstantiation. A. P. *reply'd;* It did at least for the *Real Presence*, and he would produce other places, which also should prove Transubstantiation. The Dr. *said,* he believ'd the *Real Presence*; that is, (reply'd A. P.) you believe the Body and Blood of our Blessed Saviour, to be truly and really in the Sacrament of the Altar. To *which the Dr. answered;* he would not declare what he held in that matter; And thence forward would never be induced to hear a title more relating to a further proof of the matter in debate. But press'd ever and anon A. P. to subscribe. A. P. being in a little heat at so unreasonable proceedings, struck the Table with his hand (as on the like occasions he had done twice before) saying, the Dr. believ'd certainly he had a Fool to deal with; the Dr. reply'd, he would not come under his Ferula, to which A. P. answered, it was usual to him in Schools to knock the Pulpit, though he had never given Ferula in his life: Then he offer'd to read a Text of St. Irenæus, making for Transubstantiation, but the Dr. said, he had heard enough, and the Mistress of the House offering A. P. the Dr's Paper, press'd him to Sign it.

19. Upon this occasion A. P. instanced as follows, Should I (said he) present my self at a publick Court of Justice, and having 30 Witnesses to produce; the first of which being heard, and some exceptions

exceptions taken (though perhaps unreasonably) at his Evidence; Would not that be an unequitable Judge; who on that occasion should refuse to hear any more; and summing up that single Evidence; should require it should be sign'd: *To which the Doctor answered, that A. P. knew well enough simile's had little force to prove any thing; A. P. reply'd, The Dr. had us'd many, much less pertinent, altho' this was not so much a simile, as his very Case, The Holy Fathers being his Witnesses: And presently after the Dr. giving a reason, why he would hear no more, made the following comparison very improperly.* Should one (said he) come to pay me 20 l. and the first half Crown which he told out, prove naught, I would suspect all the rest. *Whereupon Mr. M. told the Dr. He would make use of his own similitude, and therefore ask'd him; Whether if one coming to pay him such a sum, and he disliking one of the half Crowns, he would refuse to receive the Money, though the pay-Master should offer another piece instead of that which he dislik'd.*

20. *Here the Dr. forgetful that he had appeal'd to the Holy Fathers, said, He did not much value what they said, and that many of them had fallen into several Errors in other matters, and why not in this. To which A. P. reply'd, That altho' one or two might have err'd in their private judgments, yet that in which all, or at least much the greater part unanimously agreed, had ever been esteem'd the Sentiment of the whole Church. The Dr. having Scripture in his hand, and A. P. having on some past occasion cited that of our Blessed Saviour, He that hears not the Church, let him be unto you as a Heathen and a Publican: The Dr. ask'd A. P. What Verse*

Verse that was ; A. P. answer'd, That was not to the purpose, if the Dr. allow'd it to be true Scripture ; and Desir'd the Dr. to tell him where it was, but he did not ; At last turning from place to place, he found it, and then endeavour'd to shew how that Text related to a private debate, and had no relation to any matter of Faith : Here A. P. complain'd again, that all this was impertinent to the question in debate, although he said, It was usual on particular occasions to make a general Law.

21. — Here the Gentleman mention'd above in the second place, Desir'd he might say something relating to the said Text ; But A. P. desir'd the Dr. might have no occasion of complaining there were more than one to encounter with him : Though on the Dr.'s side, the Schoolmaster mention'd above, was constantly throwing in some Querie or other, either to divert A. P. or to entertain the Hearers : But as A. P. took little notice of what he said there, so he has not much concern'd himself to relate here what he there impertinently insinuated.

22. Here the Company breaking into different Parties, and A. P. seeing no satisfaction could be obtain'd to any thing he had propos'd, the Dr. nothing at all provok'd thereto, said, He wonder'd any body would intrust their Children with him ; for (said he) if he tampers with those who are not his Scholars, what would he do with such as were under his care : To which A. P. reply'd, He had engag'd his Promise for the one, and not for the other : On this occasion the Dr. said, There was no Credit to be given to Papists, being by there Principles breakers of there Words : At which Mr. M. taking exceptions, said, He would remain no longer, where
such

such Scandalous propositions were vented, upon which retiring out of the Room: A. P. *desir'd to know*, Upon what ground the Dr. laid so injurious a Charge upon Roman Catholics: The Dr. in place of excusing what Passion might have made him unwarily assert, prov'd it against A. P. as follows, You believe yours to be (said he) the only saving Church; but you are bound to save all you can: Therefore you are bound to break your Word given in your Paper, of not tampering with your Scholars about Religion: A. P. reply'd, The same medium would prove as much against His Majesty, as against A. P. which so he made out. His Majesty believed His to be the only saving Church: But His Majesty being Head of His People as much, and more than A. P. of his School, was bound to endeavour their Salvation as much or more than A. P. of his Schollars: Therefore His Majesty was bound to break His Royal Word given to His People, of not forcing their Consciences.

23. The Dr. was offended at A. P.'s Retraction, and call'd out for Witnesses, saying, He had said no such thing, And the standers by disturb'd thereupon, said, A. P. was come to entrap the Dr. and inform against him. A. P. return'd, That he had no such design; and believ'd that the Dr. had likewise no such reflection when he spoke; but added withall, That he had done very ill to utter a Proposition whence flow'd naturally and unavoidably such bad inferences. Then he desir'd the Dr. To name the Schollar that should prove A. P. either to have open'd his mouth in School-time of any controverted point; or tamper'd with him out of School; adding, That the Dr. was much mistaken in the

Papists.

Papists Principles, who unanimously taught with *St. Paul*, That evil was not to be done, that good might come of it: And *A. P.* said, He ought not to tell a lye, though the Conversion of the World depended upon it: *After which he answered directly to the Dr.'s false Medium*, viz. That no one was bound to do all the good precisely possible (if so the *Dr.* might be oblig'd to give all he had to the Poor, and go to Preach the Faith to the Indians) and that it was a very good action to teach Learning gratis with the fear of God; although one medled not with Religion.

24. *A. P.* Unwilling to stay where *Disputes decline to Calumniating*, complain'd how he, Had had no satisfactory Answer to any thing that was propos'd: And therefore desir'd the favour, that the *Dr.* would give a second Meetings, with an *Amanuensis* and Witness in some fair Library: To which the *Dr.* reply'd, That he was a man of much business, and had other Affairs in hand: But if *A. P.* for his private satisfaction would meet him in his own Library, he was content.

25. The crowd being great, and the Room full of noise and disorder, *A. P.* desiring again a second meeting, as above, began to withdraw; but the Master of the House told him, If he would step into the next Room, he would dismiss the People, and that *Mr. M.* had repair'd thither: To which he assented, but the *Dr.* as soon as he came in, began a long Parley with *Mr. M.* So that *A. P.* had no more Discourse with the *Dr.* except that the *Dr.* at parting told, I know not what Impertinent story of *Pope Nicholas*, as I take it (to wit) that he had taught, that the Christians eat the Sacred Body of Christ like Collops:

lops: *To which A. P. reply'd*, He had only the *Dr.*'s word for it; and desir'd to know what the *Dr.* meant by Collops, which could have but two acceptations (*to wit*) that they eat Christ's Body under an appearance of visible Flesh, or that they eat it divided into many pieces, neither of which he was sure came into Pope *Nicholas's* Head to teach.

31. *Then the Dr. fearing his general Proposition, Of Papists being breakers of their Word, might prove of no good consequence to him, he said, He spoke it only of Jesuits, A. P. Then shanking him for his Complement, reply'd*, It was not so, but that his Proposition was general, as appears by the Medium he took to prove it, to wit, that the *Papists* believ'd their's to be the only saving Religion; which was not a point of Doctrine peculiar to the *Jesuits*, but common to the whole *Catholick Church*; there being no more true Religions than there are Gods. *Then he told the Dr.* He understood not the *Jesuit* Principles, neither should he ever assign one different from those of other *Roman Catholicks*.

32. *On this occasion the Dr. had a sting at the Deposing Power: To which A. P. reply'd*, That was so far from being a common Doctrine amongst the Society, that it was expressely forbid under most severe Censures, not only to treat of it in Schools, but even to speak of it in familiar Discourses: *Then the Dr. cited Mariana and Suarez, and added*, That *Parsons* had taught it in *Queen Elizabeth's* time: *To which A. P. answer'd*, The *Jesuits* oblig'd not themselves to follow any private Author's Speculations; and added, That whatever *Parsons* had judg'd in the Theory, it was the *Reformers* who had reduc'd it to practice; who had taken the

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priviledge upon a false pretence of Gospel Liberty to spill more Christian Blood, through all *Germany, Bohemia, France, Low-Countries, Holland, England,* and where-ever they assum'd the Reforming Spirit; than ever the *Roman Catholicks* had done from Christ's time, nor should he ever shew they propagated their Faith by the Swords Point: And since he by his odious Insinuations had oblig'd *A. P.* to speak the Truth: It was manifest from History, that the pretended *Reformers* had Deposed, and endeavour'd to Depose more Princes in the space of 150 years, than the *Roman Catholicks* had done in 1600. witness the King of *Spain* thrown out of his Possessions of the *United Provinces*, witness *Sigismund* with his whole Race dispossest of his Hereditary Kingdom of *Sweden*; witness *Charles* the V. depriv'd of the Name of Emperour, and call'd *Charles* of *Gant* by the Duke of *Saxony* and *Landgrave* of *Hess* at the head of 100000 Men; witness the Prince and Bishop of *Geneva*, without any Authority Depos'd, and the Government transfer'd to the People: He added, That our own Kingdoms of *England* and *Scotland* had imbrac'd the same Principles, as was manifest from the unjust Detainment and Beheading of *Queen Mary Stuart*: And he said, He was unwilling to reflect on the Father of his most Sacred Majesty; that the *Scotch Covenant*: And lately the *Bills of Exclusion* presented in three Parliaments, were a sufficient Argument, what Spirit run along with the *Reformation*: And so bidding the Dr. Good night, Desir'd him to be more wary another time, how he objected things that must naturally oblige his Adversary to so severe a Recrimination.

F I N I S.

